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1553

ENGLISH
MISCELLANIES.

1776.

von Halder
N. 4644

ENGLISH MISCELLANIES,

FROM

THE BEST AND MOST RENOWNED AUTHORS: THE
WRITINGS DIGESTED INTO A NATURAL ORDER,
FOR FACILITATING THE UNDERSTANDING AND IM-
PROVEMENT OF PARTICULAR PROFICIENTS IN THE
LANGUAGE; AND FOR THIS PURPOSE, THE MOST
DIFFICULT WORDS ARE EXPLAINED BY SHORT
AND NATURAL NOTES, WHERE

NECESSARY.



UPSAL,

Printed for Mr. MAGNUS SWEDERUS, Bookseller.
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To the READER.

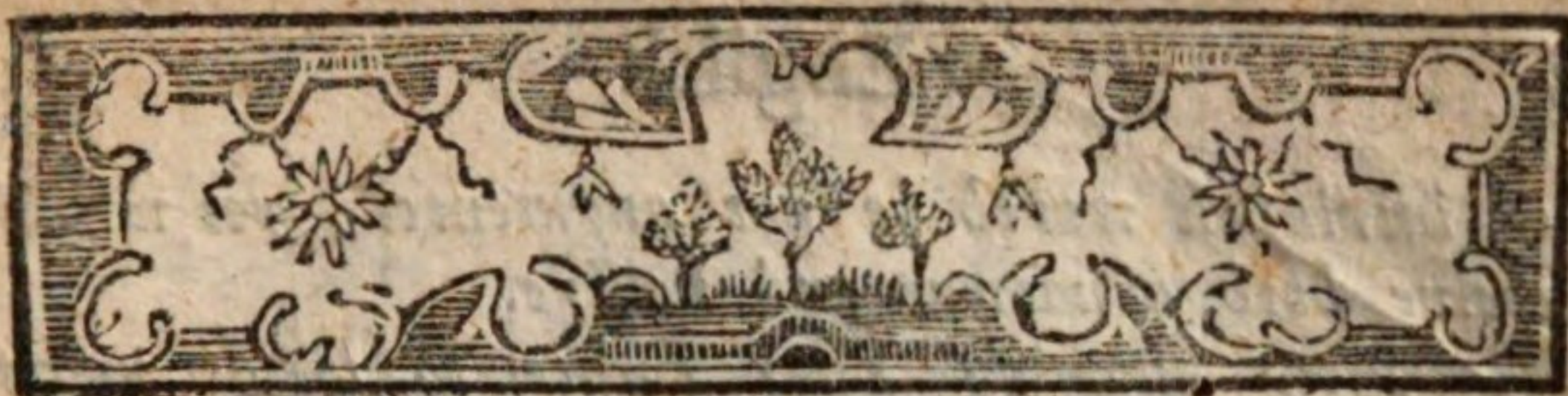
Considering the general want of english Books in these Parts, specially of some small Treatise, fit for use in the teaching of this language; it is thought beneficial for publick service, to collect divers useful smaller writings, from the best writers, viz Sr. WILLIAM TEMPLE, POPE, The English SPECTATOR and Dr. SWIFT &c. with some few small Translations out of equally good Authors, in Swedish and French.

These being digested into an easy and natural order for facilitating the apprehensions of particular Learners: it is hoped to be the more agreeable to the Publick; Seeing the Collection contains choice Letters, Dialogues, some short Comedy, with other small Tracts in prose; and afterwards also small useful pieces of Poetry, of equal goodness and use to such as shall desire exercise in the more difficult writings of this Nation.

To procure more ease and a speedier progress in comprehending hard words, as also Idiotismes of expressions and phrases these are shortly & intelligibly explained in the Swedish Tongue; so that no proper or Allegorical sense are left unexhibited, as occasion has offered.

That Young Swedish Gentleman may reap some pleasure and use by the whole, is the sincere wish and end of the

EDITOR.



COLLECTION OF LETTERS

I.

PLINY'S to QVINTILIAN, from the
Latin by the SPECTATOR.

Tho' a) I'm b) fully acquainted with the contentment and just moderation of your mind, & of the conformity the education You have given Your daughter bears c) to Your own Character; yet since d) she is just going to †) be married to a e) person of distinction, whose figure in the world makes it necessary for her, to be at a more than Ordinary expence, in clothes and Equipage suitable to her Husbands quality: by which, although f) her

a) Tho' sammandragit of though, fastän, oansedt. I slutet af et comma betyder det likväl.

b) I'm af I am jag är.

c) To bear. v. a. pp. Bära, Bear to, bära med, innehålla. Bears 3. pers. sing.

d) Since, conj. Fastän. †) Be going to, äfven som Fransoernas aller faire, ger tillkänna at faken håller på at ske.

e) A, & An. art. En eller Et. Brukas uti alla 3. genera.

f) Although. (Fastän. Ifr. not, a).

her intrinsick worth be not augmented, yet will it receive both ornament and Lustre.

Now knowing Your Estate to be as moderate, as the riches of Your mind are abundant, I must challenge g), to my-self some part of the charge, as a parent of Your Child; I present her with twelve hundred & fifty crowns toward h) the expences: which sum had been greater, had I not feared the smalness of it, would be the greatest inducement with You to accept it; &c.

II.

Mr. POPE to Mrs ARABELLA
FERMOR, upon her Marriage.

You are by this time satisfied i), how much the tenderness of one Man of merit is to be preferred to the Adresses of a thousand: And by this time the Gentleman, you have made choice of, is sensible, how great is the joy of having all those charms and good qualities, which have pleased so many, now applied to the satisfaction of one only.

It was but just k), that the same virtues, which gave You reputation, should also give You hap-

g) To Challenge, v. a. göra anspråk på.

h) Toward, adv. och Præp. Innemot, omkring.
it. Erot. Erga, Versus.

i) To Satisfy v. a. Tillfridsställa, it. Öfvertyga. Satisfied. Part. præt. pass.

k) But, i början af en mening Men, inuti såsom här, Allenast, Blott. (Ifr. not. a)
But just, endast rättvist; icke mer än rätt.

happiness; and I can wish You no greater, than that You may receive it in as high a degree Yourself, as so much good sense, humour and virtue, must infallibly give it to Your Husband.

It may be expected perhaps l), that one who has the title of a Poet, should say something more polite on this occasion; but I am really more a well-wisher to Your Felicity, than a Celebrator of Your beauty.

Besides, m) You are now a married woman, and in a way to be a great many better things, than a fine Lady; such as an excellent wife, a tender parent, a faithful Friend: and at last n), as the consequence of them all, a Saint in heaven.

You ought o) now to hear nothing but p) that, which was all You desired to hear (whatever others may have spoken to You) I mean truth; and it is with the greatest and utmost, that I assure You, no Friend You have, can more rejoice, in any good, that befalls You q), is more sincerely delighted with the prospect of Your future happiness r), or more unfeignedly desires a long continuance of it.

A 3

I beg

l) Perhaps, adv. Tör hända, Til äfventyrs.

m) Beside och Besides, Conj. adv. Utom dels, Förutan det.

n) At last, pp. Till det sist, På sistone. Gall. Enslin, Änteligen.

o) Ought v. def. Bör, Böra.

p) Nothing but that. Ingen ting mer än det. Det allenast.

q) To befall, v. a. hända, vederfaras. befalls 3. pers. sing.

r) Happiness, Lycka.

I beg s) You will think it but just, that a man, who will certainly be spoken of t) as Your admirer, after he is dead u), may have the happiness, to be esteemed while x) living &c.

III.

**Sir WILL. TEMPLE, BART', to the
EARL of NORTHUMBER-
LAND, upon the death of the
Earls Father.**

My Lord.

By the same Post, which brought me the honour of a late y) Letter from Your Lordship, I received from other hands the news of My Lord of Northumberland's having left You to the succession of all his fortunes: Which gives me the occasion of acknowledging z) Your Lordship's favour and memory; and at the same time of condoling with You upon the loss of a Father, whose great
vir.

s) To beg och to beg of v. a. Bedja.

t) To Speak v. a. Tala. to speak of. Tala om.
To be spoken of. vara omtald.

u) Dead, Part. Död. To die v. a. dö. Death.
n. subst. Död.

x) While, Whilest, och Wiblst. Conj. medan,
under; Gall. Pendant.

y) Late Adj. Sen, it. som nyss skedt. a late
Letter et sednare Bref.

z) Acknowledging. Part. Pres. A. af To Acknow-
ledge, tillstå, erkänna.

virtues and qualities must needs have made so many sharers with You in this affliction.

I hope the help, which is given Your Lordship, by so many of Your servants and friends, upon this occasion, will serve to ease a) Your own part in it: and that after all, that can be offered up to decency, and to the memory of so great and excellent a person, we thus will find Your Lordship rather taken up with the imitation of his virtues, than the bewailing b) of his loss: since this is but what he owed c) to nature and to age, and to the course of a long illness and infirmities, and the other is: what will be due d) from Your Lordship, all Your life, to Your birth e) Your family and Your-self.

Nor indeed can ever so much depend upon so few paces, as will now, upon those Your Lordship shall make at Your first setting out f): since all men will be presaging by them the course of Your journey; as they will have indeed influence upon the ease, as well as direction of it.

For my own part, I expect a great encrease of Your Lordship's personal honour, upon this occasion: and that having been so excellent a son of a family, You will shew Your-self the same, in being g) now a father of it; since nothing makes

A 5

men

a) Ease, n. subst. To ease, v. a. Lätta.

b) Bewailing, Part. pr. of To bewail, Beklaga.

c) Owed, sup. of To owe, Böra, vara skyldig.

d) Due, adj. Due subst. skyldighet.

e) Birth, Börd, härkomst.

f) Setting out. Begynnelse, af To set out, neutr. resa.

g) Being, Part. af To be, vara.

men fit to command, like having learnt to obey; and the same good sense and good dispositions make men succeed well in all the several offices of life.

Those I know will be Your Lordship's safety in entering upon a scene, where You will find many examples to avoid *b)* and few to imitate: For I have yet seen none so generally corrupted as ours at this time, by a common pride and affectation of despising and laughing *i)* at all face of order, virtue and conformity to Laws; which after all are qualities that most conduce both to the happiness of a publick State, and the ease of a private life.

But Your Lordship will, I hope, make a great example, instead of needing others, than those of Your own Family, to which so much honour, order and dignity, have been very peculiar; as well as the consequences of them in the general applause, and the peculiar esteem of all those, who have had the honour to know and observe it. Among whom there is none more desirous, to express that inclination by his services, nor that has more of it at heart, than &c.

IV.

The EARL'S Answer.

Sir,

I should be very much to blame, if I did not make a more than ordinary acknowledgement for the last Letter I received from You; wherein I find

b) To Avoid, undfly, undvika. To be avoided, undvikas.

i) To laugh v. a. Skratta. Laughing, Beleende.

find more marks of true friendship, than are usually met with k) in this age: where truth is seldom spoken, and flattery is the only civility.

I do fully agree with you, that none of the actions of my life can be of more importance to me, than those at my first setting out, where by I may give the world a good or bad impression of me; and whichever of the two is at first is taken up, will hardly ever be altered.

If I fail in this, I cannot but confess myself extream faulty, having lived so many Years under the examples and precepts of one, who made it his whole business, to inform me of the difference between good and evil; and who was so well able to do it: so as besides the relation, I can truly say, that I have lost the best Friend I had; and I hope to be believed, When I say that I thought so.

I will entertain You no longer on this subject; but I have entertained my-self very well with reading Your Letter often, and I assure You, that you cannot bestow Your friendship on any body, that does more esteem it, and will more gladly embrace it, than &c.

V.

Sir WIL. TEMPLE to Mr MONTAGUE, afterwards, EARL l), of MONTAGUE.

My Lord,

It is an ill sign of the dulness of this Place, that

k) Arc with, af To be with, vara med.

l) Earl, tyckes svara^r mot vârt Jarl.

I must have recourse to the Complement of the season for the occasion of a Letter; and that I can find very little to say from hence, besides wishing Your Lordship, according to our good old stile, m) a merry Christmass.

The Spaniards have not yet had so much good nature n), as to make ours here the merrier with their two hundred thousand Crowns: I doubt it has some enchantment or other upon it; and they are not to be delivered, but in some fatal hour, or by some charmed Knight.

All here is frozen up, and the Bishop of Munster may march if he pleases; but if he do, as has been so much talked of, he will blow his fingers; unless he receives very great influences from Your warmer Climate: for the good pay of the States, is in so much credit among their Neighbours, that I believe, they will not want what forces they shall have occasion for, besides what they have a foot o).

I should be very glad to hear what becomes p) of My Lord and Lady of Northumberland, and how long they intend their Pilgrimage; supposing Your Lordship keeps some correspondence with them, of which I am out of the way; but very much in that of being &c.

VI.

m) Good old stile, gammalt ärligt vis.

n) Good Nature, Godt hjerta, god bøjelse.

o) To have a foot, i stället för en foot. På benen, til tots.

p) To become, Blifva, vardas af.

VI.

Sir q) WILLIAM TEMPLE to Sir
PHIL. WARWICK.

Sir,

Though it be more easy & more usual to beg Favours, than to acknowledge them; yet I find you are resolved to force me upon the last, without ever giving me time or occasion for the other.

How much I am obliged to you in my last dispatch r), I am told s) enough by Mr. Godolphin: but more by my own heart, which will never suffer me to believe, that a Person, to whom I have been so long, & am so much a servant should be any other than kind t) to me.

This being u) my way of judging my absent Friends, serves, like a watch v) in my pocket, to measure the time, tho' I see no sun.

The very name of time puts x) me in mind, that Yours is not to be spent idly y), & that
you

q) Sir, Herre. Till Öfverhets. Personer Sire; Lägges förnamnet till är det en Ridderlig Titel. Andre af ringare börd heta Master.

r) Dispatch. Gall. Depeche, en saks afgörande.

s) To tell, v. a. Berätta, to be told. pass. Blifva underrättad.

t) Kind adj. Benägen, vänlig, god. kind to me emot mig.

u) Being. Præf. part. af to be, varande.

v) a watch. Klocka, Ur. it. wakt.

x) Puts 3. p. f. af to put, fätta.

y) Idly, adv. Lättjefullt, förjäfves.

you are more pleased to oblige your Friends, than to receive their thanks.

Therefore I will only say, that mine are truly sensible & very hearty; & that no man is with more reason & with more sincerity, than I am &c.

VII.

To my Lord z) HALLIFAX.

My Lord,

It would be a difficult thing to answer a letter, I received lately from Your Lordship a), if it could ever be difficult for me, to do a duty, where I owe it so much, & pay it so willingly.

The reflections I make upon what you say & what I hear from other hands of the same kind b), carry me only to consider, how much by chance, & how unequally Persons & c) Things are judged of at a distance; & make me apprehend from so much more applause, than is my due d) upon this occasion, that upon the next, I may meet with e) as much more blame than I deserve: As
one

z) Lord, Herre: Är en Titel som tilkommer de förnämsta af Engelske Ridderskapet; när man talar directe til en Lord, säger man My Lord, men eljest Lord allena.

a) Your Lordship, pp. Eders Herrskap d. ä. Eders Nåd, Nådige Herren.

b) Kind subst. Art, Slag. (Ifr. not. z.)

c) &, Läses and, och.

d) Due, subst. Skyldighet, rättighet.

e) To meet v. a. möta, råka. it. v. n. Råkas, träffas. To meet with, råka ut för. It. umgås med, lyckas, gå för sig.

one seldom has a great run f) at Cards that is not followed by an ill one, at least Gamesters g), that are not luckier than I.

It is not my part to undeceive h) People, that will make my successes pass for merit or ability: but for my Friends, I would not cheat i) them, to my advantage it self; and therefore I will tell you the secret of all that has seemed so surprising in my negociation; which is, that things drawn out of their center, are not to be moved without much force or skill k) or time; but to make them return to their center again, there is required but little of either, for Nature itself does the work.

The true center of our two Nations now so near allied, is where they now are seated; & nothing was in the way of their returning thither, but the extreme jealousies grown between the Ministers of both sides, & from thence diffused among the People.

This it was my good luck to Cure, by falling into a great confidence with Mr. de W., which made all the rest easy: & there is the whole story, that you may see how much you are either biased l) or mistaken, in all the rest you say of it.

Engl. Miscell.

B

For

f) Run, språng, lopp. it. framgång, lycka.
Run at Cards. Lycka i kortspel.

g) Gamester, spelare.

h) Undeceive Gall. Desabuser, rätta, taga någon utur en falsk mening.

i) To cheat v. a. Bedraga, narra. Cheat, subst. Bedrägeri, svek.

k) Skill, omdöme, urskilning.

l) Biased, ledd, intagen af en tanka.

For what you mention of reward, I know not, how it came into your head, but I am sure it never entered into mine, nor I dare say, into any Body's m) else.

I will confess to you, that considering the approbation & good opinion, which His Majesty, & some considerable enough about him, have been abused into, by my good fortune in this business: I think, a wiser man might possibly make some benefit of it, & some of my Friends have advised me, to attempt it; but it is in vain: for I know not how to ask, nor why, & this is not an age, where any thing is given without it.

And by that time you see me next, you shall find all this, which was so much in talk to my advantage for nine days, as much forgotten, as if it had never been, and very justly I think; for in that time it received a great deal more than its due, from many other hands, as well as from Yours.

This I tell you, that you may not deceive Your self by hoping to see me ever considerable, further than in the kindness of my Friends, and that Your Lordship may do your part, to make me so in that, seeing me like to fail in all other ways.

But as I remember, this is a time with you, for good speeches n), & not for ill Letters; I will therefore end this, to make you room for the others, and hope, that none of the eloquence, you
are

m) Body pp. Kropp. it. Någon, Person. any Body, Some Body någon. No Body, ingen.
n) Speech, subst. Tal.

are entertained with, can be more persuasive, than a plain truth, when I assure you, that I am &c.

VIII.

Sir WILLIAM TEMPLE TO LORD ARLINGTON.

My Lord.

By Your Lordships of the 28:th past o), I am put out of pain p) for the merlin-yacht, & return of the ratification upon the last treaty.

The error in the forms of the preceeding Instruments, sent over for His Majesty's ratification, was I suppose, occasioned, as Your Lordship says, by the omission of signing both parts, which I Confess was offered me by the Dutch Commissioners, but being unpractised in those forms, I chose to follow the Embassador's example at Breda, who signed but one.

Your Lordship sees, how ill a Minister I am likely to make, if ever I must enter upon new forms or a Character that requires being more punctual in them -

I am sufficiently warned upon the point of the Pavilion q), & will hope His Majesty's constancy therein, proceeds from a resolution, to take those courses & councils, which may make him

B 2

as

o) Past, Part. och adj. förfluten, förbigången (tid).

p) Put out of pain försatt utom bekymmer.

q) Pavilion, Flagg.

as much feared abroad *r*), as any of his Ancestors were, in whose time that point was first gained: for without that, our pretensions will grow *s*) vain at present, & in time obsolete.

In the mean time I hope some expedient will be foreseen, that may be for the preventing any inconveniencies or unkindnesses, which may happen between us & the Dutch, upon this point, in the present conjuncture; & in case of necessity to joyn our fleets,

The Indignity offered us by la Roche, in landing Armed men in England, & the rest, seems the greatest, I have ever heard, of that kind; & how far moderation in resenting & revenging injuries, is a vertue in a Prince, or a State, as it certainly is in a private Christian, I will not take upon me to judge: that which I know best, is that I am ever &c.

IX.

Sr. W. TEMPLE To Mr. GODOLPHIN.

Sir,

I received lately the favour of some lines from You, in a Letter of my Wif's, which were the first, I remember to have seen of yours, these five or six months past, though I never failed on my part to entertain the Commerce between us, as
be-

r) Feared abroad fruktad utomlands. To fear
v. a. frukta.

s) To grow. växa.

become both our stations, and the kindness, with which it began on both sides, as I thought *t*); I am sure on mine, till I took your silence as a civil declaration, that you were willing it should ended, & the compliance *u*) I was desirous to show *v*) You in all things, would not suffer me to deny it you in this. I find it very difficult to answer your last otherwise, than by giving you thanks, for the favour of your remembrance, which indeed I thought had been better employed, than upon one, who has for so long time, so little deserved it.

For those expressions you are pleased to use so much above me, I confess they rather confound, than oblige; since, I am not fond of receiving, what I despair of returning.

I know no reason at all, I had to be angry with you, but much rather with my self, if having been once possesst of your Friendship, you found I did not deserve it; but as I reckoned that loss *x*) among my ill Fortunes, so I shall among my good, whenever you return to your former good dispositions of favour to me; tho' the misery of the scene, where I live, will teach *y*) me, to be fond of no possessions, that I am in danger of losing; & to a plain equal man like me, the certainty of an Estate, seems more valuable than the greatness of it.

B 3

But

t) Thought, imperf. af To Think, tänka.

u) Compliance, af to Comply, foglighet, eftergifvenhet.

v) To show, Visa, it. Se, skåda.

x) Loss, subst. Förlust. To lose, v. s. förlora. Lost förlorad.

y) To teach, Lära. Docere.

But I have as much ambition for my friends advances, as others have for their own; & therefore rejoyce in all your good fortunes in Spain, & wish you an encrease of them, in your next designs. I am &c.

X.

Mr POPE to Mr CROMWELL
Esqr. z).

I have nothing to say to You in this letter; but I was resolved to write a) to tell you so. Why should not I content my self, with so many great examples of deep Divines, profound Casuists, grave Philosophers; who have written not Letters only, but whole Tomes & voluminous Treatises, about nothing? why should a fellow b) like me who all his life does c) nothing, be asham'd to write nothings & that to one, who has nothing to do, but to read it. But perhaps you'll say, the whole world has something to do, something to talk of, something to wish for, something to be employed about: But pray d), Sir, cast up the account, put all these somethings together, & what is the sum

z) Esqr. Läses. Esquire. Gall. Ecuyer, Adelig vederlike.

a) To Write, Skrifva. Writen, Sup. Skrifvit.

b) Fellow, betyder alt efter meningen, Buss Cammerad, Sälle m. m. A good natured fellow, En god ärlig man. A brave fellow, En hurtig Buss, Bed fellow, Säng - Cammerad.

c) Does 3. p. f. af To do göra.

d) Pray Jag beder, käre! Lat. Quæso. To pray, bedja.

sum total, but iust nothing? I have no more to say, but to desire you, to give my service (that is nothing) to your Friends, & to believe that I am nothing more, than, your, &c.

Ex nihilo nihil fit.

LUCRET.

XI.

Mr. JONATHAN SWIFT to Lord BATHURST.

My Lord.

I believe you are by this time immersed in Your vast wood; and one may address to you as to a very abstracted Person, like Alexander Selkirk, or the Selftaught Philosopher.

I should be very curious to know, what sort of contemplations employ e) You? I remember the latter, of those mentioned, gave himself up to a devout Exercise, of making his head giddy f) with various circumrotations, to imitate the motions of the celestial Bodies.

I don't think it at all impossible, that Mr L. -- may be far advanced in that exercise, by frequent turns toward the several aspects of the Heavens, to which You may have pleased to direct him, in search of prospects & new avenues.

He will be tractable in time, as birds are tamed, by being whirled about g), and doubtless come not to despise the meanest shrubs h) or coppice.

B 4

e) Employ you, Syselfätta Eder. Gall. employer.

f) Giddy, Tanklös.

g) Whirled about, furrad, [svingad omkring.

h) Shrub, Buske.

ce-wood i), though he naturally seems to admire God in his greater works, the tall timber: for as VIRGIL has it:

Non omnes arbusta juvant, humilesque myricæ.

I wish my self with you both, whether you are in peace or at war, in violent argumentation, or smooth consent, over Gazettes in the morning, or over Plants in the evening.

In that last Article I am of opinion, Your Lordship has a loss of me k); for generally after the debate of a whole day, we acquiesced at night in the best conclusion, of which human reason seems capable, in all great matters, to fall fast asleep! and so we ended, unless immediate revelation (which ever must overcome human reason) suggested some new lights to us, in a vision in Bed.

But laying aside theory, I am told you are going directly to practise. Alas what a fall will that be? a new building is like a new church, when once it is set up, you must maintain it in all its forms, & with all the inconveniences; then cease the pleasant luminous days of inspiration, & ther's an end of miracles at once.

That this Letter may be all of a piece, I'll fill the rest with an account, of a consultation lately held in my neighbourhood, about designing a Princely Garden (the Royal Gardens at Richmand) several critics were of several opinions.

One

i) Coppic wood, Sinåskog.

k) To have a loss of any, sakna någon.

l) To Sweep. pp. sopa, fäja.

One declared he would not have too much art in it: for my notion (said he) of gardening is, that it is only sweeping Nature.

Another told them, that gravel-walks m) were not of a good taste n), for all the finest abroad, were of loose sand.

A third advised peremptorily, there should not be one Lime-Tree o), in the whole plantation.

A fourth made the same exclusive clause extend to Horse-Chesnuts p), which he affirmed not to be trees, but weeds q).

Dutch Elms were condemned by a fifth, & thus about half the Trees were proscribed, contrary to the Paradise of God's own planting, which is expressly said, to have been planted with all the Trees.

Again some, who were in a passion against any thing in a shape, even against clipt hedges, which these called Green-walls; these my Lord, are our men of taste, pretending to prove the same, but tasting & relishing r) little or nothing: such a taste is like such a stomach, not a good but a weak one.

We have the same sorts of critics in Poetry; one is fond of nothing but Heroics, another cannot relish Tragedies, one hates Pastorals & all little wits delight in Epigrams.

Will you give me leave to add, we have the

B 5

sa-

m) Gravel-walk. Sandgång.

n) Taste, smak. To taste v. a. smaka.

o) Lime-tree, Lind-träd.

p) Horse-Chesnuts, wilda Castanier.

q) Weed Ogräs.

r) To relish. tycka om.

same in Divinity; where many leading critics are for rooting s) up more, than they plant, one would leave the Lord's wine-yard, either very thinly t) furnished, or very oddly trim'd u).

I have lately been with my Lord who is a zealous, yet charitable planter, & has so bad a taste, as to like all that is good.

He has a disposition, to wait on you in his way to the bath; & if he can go, and return to London in eight or ten days, I am not without hopes of seeing Your Lordship, with the delight, I always see you.

Every where I think of you, and every where I wish for you: I am &c.

THE END OF THE LETTERS.

XII.

VISION OF JUSTICE, The TATLER N:o 100.

Jam redit & virgo, redeunt Saturnia Regna.
VIRG.

I was last week taking a solitary walk in the Garden of Lincoln's-Inn, (a favour that is indulged me by severall of the Benchers who are my intimate Friends and grown old with me in this Neighbourhood) when, according to the Nature of Men in Years, who have made but little progress

s) To root, rothugga, med rötter uprifva.

t) Thinly, adv. Tunt.

u) To trim, snygga, putsa. Trimmed putsad.

gress in the advancement of their fortune or their fame, I was repining v) at the sudden rise of many Persons who are my Juniors, and indeed at the unequal distribution of wealth, honour, and all other blessings of life. I was lost in this thought when the night came upon me, and drew my mind into a far more agreeable contemplation. The heaven above me appeared in all its glories, and presented me with such an Hemisphere of stars, as made the most agreeable prospect imaginable to one who delights in the study of nature. It happened to be a freezing x) night, which had purified the whole body of air into such a bright y) transparent Æther, as made every constellation visible; and at the same time gave such a particular glowing z) to the stars, that I thought it the richest sky I had ever seen. I could not behold a) a scene so wonderfully adorned and lighted up, (if I may be allowed that expression) without suitable b) meditations on the Author of such illustrious and amazing c) objects. For on these occasions, Philosophy suggests motives to Religion, and Religion adds pleasures to Philosophy.

As soon as I had recovered my usual temper
and

v) To repine at, förtryta, gräma sig.

x) Freezing h. l. kall.

y) Bright, Skinande, glänsande.

z) To glow pp. glödga Glowing h. l. strålande, tindrande.

a) To behold, v. a. Se. Beskåda.

b) Suitable, tjenlig, lämplig til omständigh.

c) To amaze, sätta en i förundran. Amazing förundriansvärd.

and serenity of soul, I retired to my lodgings, with the satisfaction of having passed away a few hours in the proper employments of a reasonable creature; and promising my self that my slumbers would be sweet, I no sooner fell into them, but I dreamed a dream, or saw a vision (for I know not which to call it) that seemed to rise out of my evening-meditation, and had something in it so solemn and serious, that I cannot forbear d) communicating it; tho' I must confess, the wildness of imagination (which in a dream is always loose and irregular) discovers itself too much in several parts of it.

Metboughts I saw the same azure sky diversified with the same glorious Luminaries which had entertained me a little before I fell asleep e). I was looking very attentively on that sign in the heavens which is called by the name of the Balance, when on a sudden there appeared in it an extraordinary light, as if the sun should rise at midnight. By its increasing in breadth and lustre, I soon found that it approached towards the Earth; and at length could discern something like a shadow hovering f) in the midst of a great glory, which in a little time after, I distinctly perceived to be the figure of a Woman. I fancied at first it might have been the angel, or intelligence that guided the constellation from which it descended; but upon a nearer view, I saw about her all the emblems with which the Goddess of justice is usually describ'd. Her

d) To forbear, förbjuda, förhindra, afhålla sig.

e) To falle asleep, insomna.

f) To hover, sväfva, fläckta, hänga öfver.

Her countenance was unspeakably awful and majestic, but exquisitely beautiful to those whose Eyes were strong enough to behold it; her smiles transported with Rapture g), her Frowns h) terrified to Despair. She held in her hand a Mirror, endowed with the same Qualities as that which the Painters put into the Hand of Truth.

There streamed from it a Light, which distinguished it self from all the Splendors that surrounded her, more than a Flash of Lightning shines in the Midst of Daylight. As She moved it in her Hand, it brightened the Heavens, the Air, and the Earth. When She had descended so low as to be seen and heard by Mortals, to make the Pomp of her Appearance more supportable, she threw Darkness and Clouds about her, that tempered the Light into a thousand beautiful Shades and Colours, and multiplied that Lustre, which was before too strong and dazzling i), into a Variety of milder Glories.

In the mean Time the World was in an Alarm, and all the Inhabitants of it gathered together upon a spacious Plain; so that I seemed to have the whole Species before my Eyes. A Voice was heard from the Clouds, declaring the Intention of this Visit, which was, to restore and appropriate to every one living what was his Due. The Fear and Hope, Joy and Sorrow, which appeared in that great Assembly after this solemn Declaration, are not to be expressed. The first Edict was then pronounced.

Engl. Miscell.

C

noun-

g) Rapture, Förtjusning, hänryckning.

h) Frown, spåttsk, bannande upsyn.

i) To dazzle, förblinda ögonen med glans.

nounced, That all Titles and Claims to Riches and Estates, or to any of them, should be immediately vested *k)* in the rightful Owner. Upon this, the Inhabitants of the Earth held up the Instruments of their Tenure *l)*, whether in Parchment, Paper, Wax, or any other Form of Conveyance *m)*; and as the Goddess moved the Mirror of Truth which She held in her Hand, so that the Light which flowed from it fell upon the Multitude, they examined the several Instruments by the Beams of it. The Rays of this Mirror had a particular Quality of setting Fire to all Forgery *n)* and Falshood. The Blaze *o)* of Papers, the Melting *p)* of Seals, and Crackling *q)* of Parchments, made a very odd scene. The Fire very often ran through two or three Lines only, and then stopped. Tho' I could not but observe, that the Flame chiefly broke out among the Interlineations and Codicils, the Light of the Mirror, as it was turned up and down, pierced into all the dark Corners and Recesses of the Universe, and by that Means detected many Writings and Records *r)* which had been hidden or buried by Time, Chance or Design. This occasioned a
won-

k) To vest, pp. kläda. h. l. infätta enom i en tillhörig rättighet.

l) Tenure, åberopadt Lagsens rum, det som Juristerna kalla *Titulus possessionis*.

m) Conveyance, pp. öfverlåtande, köpebref.

n) Forgery, Svek, bedrägeri.

o) To blaze, fladdra.

p) To Melt, smälta.

q) To Crackle, skrafla.

r) Record, Protocoll, Memorial, Minneskrift.

wonderful Revolution among the People. At the same Time, the Spoils of Extortion, Fraud and Robbery, with all the Fruits of Bribery s) and Corruption, were thrown together into a prodigious Pile, that almost reached to the Clouds, and was called, The Mount of Restitution; to which all injured Persons were invited, to receive what belonged to them.

One might see Crowds of People in tattered t) Garments come up, and changed Clothes with others that were dressed with Lace u) and Embroidery. Several who were Plumbs, or very near it, became Men of moderate Fortunes; and many others, who were overgrown in Wealth and Possessions, had no more left than what they usually spent. What moved my Concern most, was, to see a certain Street of the greatest Credit in Europe, from one End to the other become Bankrupt.

The next Command was, for the whole Body of Mankind to separate themselves into their proper Families; which was no sooner done, but an Edict was issued x) out, requiring all Children to repair to their True and Natural Fathers. This put a great Part of the Assembly in Motion; for as the Mirror was moved over them, it inspired every one with such a natural Instinct, as directed them to their real Parents. It was a very melancholy Spectacle to see the Fathers of very large Families

C 2

be-

s) To Bribe, muta. Bribery mutande.

t) Tattered garments, slarfviga kläder.

u) Lace, Spets, galon.

x) To Issue, utgå, härstamma.

become childless, and Batchelors y) undone by a Charge of Sons and Daughters. You might see a Presumptive Heir of a great Estate ask Blessing of his Coachman, and a celebrated Toast z), paying her Duty to a Valet de Chambre. Many, under Vows of Celibacy, appeared surrounded with a numerous Issue. This Change of Parentage would have caused great Lamentation, but that the Calamity was pretty common; and that generally those who lost their Children, had the Satisfaction of seeing them put into the Hands of their dearest Friends. Men were no sooner settled in their Right to their Possessions and their Progeny, but there was a third Order proclaimed, That all the Posts of Dignity and Honour in the Universe should be conferred on Persons of the greatest Merit, Abilities and Perfection. The handsome a), the Strong b) and the Wealthy c) immediately pressed forward d); but not being able to bear the Splendor of the Mirror, which played upon their Faces, they immediately fell back among the Crowd: But as the Goddess tried the Multitude by her Glass, as the Eagle does its young Ones by the Lustre of the Sun, it was remarkable, that every one turned away his Face from it, who had not distinguished himself either by Virtue, Knowledge,

or

y) Batchelor, Ungkarl. Lat. Baccalaureus.

z) Toast, vacker Flicka, skönhet.

a) Handsome, vacker.

b) Strong, stark.

c) Wealthy, rik.

d) To press forward, rusa, tränga fram.

or Capacity in Business e), either military or civil. This select Assembly was drawn up in the Center of a prodigious Multitude, which was diffused on all Sides, and stood observing them, as idle f) People use to gather about a Regiment that are exercising their Arms. They were drawn up in three Bodies: In the first, were the Men of Virtue; in the second, Men of Knowledge; and in the third, the Men of Business. It was impossible to look at the first Column without a secret Veneration; their Aspects were so sweetened with Humanity, raised with Contemplation, emboldened g) with Resolution, and adorned with the most agreeable Airs, which are those that proceed from secret Habits of Virtue. I could not but take Notice, That there were many Faces among them, which were unknown, not only to the Multitude, but even to several of their own Body.

In the second Column, consisting of the Men of Knowledge, there had been great Disputes before they fell into the Ranks, which they did not do at last, without the positive Command of the Goddess who presided over the Assembly. She had so ordered it, that Men of the greatest Genius and strongest sense were placed at the Head of the Column; Behind these, were such as had formed their Minds very much on the Thoughts and Writings of others. In the Rear h) of the Column, were Men who had more Wit than sense, or more Learning

C 3

ning

e) Business, Sysslor, embete.

f) Idle, fåfång.

g) To, embolden, göra dristig, upmuntra.

h) Rear, siststa lederna i en slagordning.

ning than Understanding. All living Authors of any Value were ranged in one of the Classes; but I must confess, I was very much surprised to see a great Body of Editors, Criticks, Commentators and Grammarians, meet with so very ill a Reception. They had formed themselves into a Body, and with a great deal of Arrogance †) demanded the first Station in the Column of Knowledge; but the Goddess, instead of complying with theirs Request, clapped i) them all into Liveries, and bid them know themselves for no other but Lacquies of the Learned.

The third Column were Men of Business, and consisting of Persons in military and civil Capacities. The former marched out from the rest, and placed themselves in the Front; at which the other shook their Heads at them, but did not think fit to dispute the Post with them. I could not but make several Observations upon this last Column of People; but I have certain private Reasons why I do not think fit to communicate them to the Publick. In order to fill up all the Posts of Honour, Dignity, and Profit, there was a Draught k) made out of each Column of Men, who were Masters of all three Qualifications in some Degree, and were preferred to Stations of the first Rank. The second Draught was made out of such as were possessed of any two of the Qualifications, who were disposed of in Stations of a second Dignity. Those who were left, and were endowed l) only with
was

†) Arrogance, högmod, förmåtenhet.

i) To Clapp, Kasta, vråka, h. l. påkläda.

k) Draught, Urval. Gall. Detachment.

l) Endowed, begåfvad.

one of them, had their suitable Posts. When this was over, there remained many Places of Trust and Profit unfilled, for which there were fresh Draughts made out of the surrounding Multitude, who had any Appearance of these Excellencies, or were recommended by those who possessed them in Reality.

All were surprised to see so many new Faces in the most eminent Dignities; and for my own Part, I was very well pleased to see that all my Friends either kept m) their present Posts, or were advanced to higher.

The Male World were dismissed †) by the Goddess of Justice, and disappeared when on a sudden the whole Plain was covered n) with Women. So charming a Multitude filled my Heart with unspeakable Pleasure; and as the Celestial Light of the Mirror shone upon their Faces, several of them seemed rather Persons that descended in the Train o) of the Goddess, than such who were brought before her to their Trial ††). The Clack p) of Tongues, and Confusion of Voices, in this new Assembly, was so very great, that the Goddess was forced to command Silence several Times, and with some severity, before She could make them attentive to her Edicts. They were all sensible, that the

C 4

most

m) To Keep, behålla.

†) Dismissed, Afskedad, afvist.

n) To Cover, betäcka.

o) Train, följe, fällskap, Gall. Suites.

††) Trial, Domstol, Rätt.

p) Clack, slammer.

most important *Affair* among *Woman* - kind was then to be settled, which every one knows to be the *Point of Place*. This had raised innumerable *Disputes* among them, and put the whole *Sex* into a *Tumult*. Every one produced her *Claim q)*, and pleaded her *Pretensions*. *Birth*, *Beauty*, *Wit*, or *Wealth*, were *Words* that rung in my *Ears* from all *Parts* of the *Plain*. Some boasted *r)* of the *Merit* of their *Husbands*; others of their own *Power* in governing them. Some pleaded their *unspotted Virginity*; others their *numerous Issue*. Some valued themselves as they were the *Mothers*, and others, as they were the *Daughters* of *considerable Persons*. There was not a single *Accomplishment* unmentioned, or unpractised. The whole *Congregation* was full of *Singing*, *Dancing*, *Tossing s)*, *Ogling t)*, *Squeaking u)*, *Smiling*, *Sighing x)*, *Fanning y)*, *Frowning*, and all those irresistible *Arts* which *Women* put in *Practice*, to captivate the *Hearts* of reasonable *Creatures*. The *Goddess*, to end this *Dispute*, caused it to be proclaimed, That every one should take *Place* according as she was more or less beautiful. This *Declaration* gave great *Satisfaction* to the whole *Assembly*, which immediately bridled *z)* up, and appeared!

q) *Claim*, anspråk, påstående.

r) *To Boast*, högmådas, brösta sig, skryta.

s) *To Toss*, vrida, kasta, vända sig.

t) *To Ogle*, blinka med ögonen, se kifsögd ut.

u) *To Squeak*, skrika.

x) *To Sigh*, sucka.

y) *To Fan* fläcka med Solfjäder.

z) *To Bridle*, kroma sig.

ed in all its Beauties. Such as believed themselves graceful in their Motion, found an Occasion of falling back, advancing forward, or making a false Step ^{a)}, that they might show their Persons in the most becoming Air. Such as had fine Necks and Bosoms, were wonderfully curious to look over the Heads of the Multitude, and observe the most distant Parts of the Assembly. Several clapped their Hands on their Foreheads, as helping their Sight to look upon the Glories that surrounded the Goddess, but in Reality to show fine Hands and Arms. The Ladies were yet better pleased, when they heard, that in the Decision of this great Controversy, each of them should be her own Judge, and take her Place according to her own Opinion of her self, when she consulted her Looking-glass.

The Goddess then let down the Mirror of Truth in a Golden Chain, which appeared larger in Proportion as it descended and approached nearer to the Eyes of the Beholders. It was the particular Property of this Look-glass to banish all false Appearances, and show People what they are. The whole Woman was represented, without Regard to the usual external Features, which were made entirely conformable to their real Characters. In short, the most accomplished (taking in the whole Circle of Female Perfections) were the most beautiful; and the most defective, the most deformed. The Goddess so varied the Motion of the Glass, and placed it in so many different Lights, that each had an Opportunity of seeing her self in it.

It is impossible to describe the Rage, the pleasure

C 5

a) Step, steg.

ure, or Astonishment, that appeared in each Face upon its Representation in the Mirror: Multitudes started b) at their own Form, and would have broke the Glass if they could have reached it. Many saw their blooming Features c) wither as they looked upon them, and their self-Admiration turned into a Loathing d) and Abhorrence. The Lady who was thought so agreeable in her Anger, and was so often celebrated for a Woman of Fire and Spirit, was frighted at her own Image, and fancied she saw a Fury in the Glass. The Interested Mistress beheld a Harpy, and the subtle Filt e) a Sphinx. I was very much troubled in my own Heart, to see such a Destruction of fine Faces; but at the same Time had the Pleasure of seeing several improved, which I had before looked upon as the greatest Master-pieces of Nature. I observed that some few were so humble as to be surprised at their own Charms, and that many a one, who had lived in the Retirement and severity of a Vestal, shined forth in all the Graces and Attractions of a Siren. I was ravished at the Sight of a particular Image in the Mirror, which I think the most beautiful Object that my Eyes ever beheld. There was something more than Humane in her Countenance: Her Eyes were so full of Light, that they seemed to beautify every Thing they looked upon. Her Face was enlivened with such a florid Bloom, as did not so properly seem the Mark of Health, as of

b) To start, spritta af häpnad.

c) Features, Lineamenter.

d) Loathing, vämjelle.

e) Filt slinka, coquett. qvinfolk.

of Immortality. Her Shape f), her Stature, and her Mien, were such as distinguished her even there, where the whole Fair Sex was assembled.

I was impatient to see the Lady represented by so divine an Image, whom I found to be the Person that stood at my Right Hand, and in the same Point of View with my self. This was a little old Woman, who in her Prime g) had been about Five Foot high, though at present shrunk to about Three Quarters of that Measure: Her natural Aspect was puckered up with Wrinkles h), and her Head covered with grey Hairs. I had observed all along an innocent Chearfulness i) in her Face, which was now heighten'd into Rapture as she beheld her self in the Glass. It was an odd Circumstance in my Dream (but i cannot forbear relating it;) I conceived so great an Inclination towards her, that I had Thoughts of discoursing her upon the Point of Marriage, when on a sudden she was carried from me: for the Word was now given, that all who were pleased with their own Images, should separate, and place themselves at the Head of their Sex.

This Detachment was afterwards divided into Three Bodies, consisting of Maids, k) Wives l),
and

f) Shape, skapnad.

g) Prime, vår, ungdom.

h) Puckered up with wrinkles, rynkad med skrynklor.

i) Chearfulness, munterhet.

k) Maid, Piga, Flicka, Mö.

l) Wife, gift Hustru.

and Widows m); the Wives being placed in the Middle, with the Maids on the Right, and Widows on the Left: though it was with Difficulty that these two last Bodies were hinder'd from falling into the Centre. This Separation of those who liked their real selves, not having lessened n) the Number of the main Body so considerably as it might have been wished o) the Goddess, after having drawn up her Mirror, thought fit to make new Distinctions among those who did not like the Figure which they saw in it. She made several wholesome Edicts, which are slipt out of my Mind; but there were two which dwelt upon me, as being very extraordinary in their kind, and executed with great severity. Their Design was, to make an Example of two Extremes in the Female World; of those who are very severe on the Conduct of others, and of those who are very regardless of their own. The first Sentence therefore the Goddess pronounced, was, That all Females addicted to Censoriousness and Detraction, should lose the Use of Speech; a Punishment which Would be the most grievous p), to the Offender, and (What should be the End of all Punishments) effectual for rooting out the Crime. Upon this Edict, which was as soon executed as published, the Noise of the Assembly very considerably abated. It was a melancholy Spectacle, to see so many who had the

Re-

m) Widow, Änka.

n) To Lessen, förminska.

o) To Wish, önska.

p) Grievous, svår, bitter, sorgelig.

Reputation of rigid *Virtue* struck dumb. q) A Lady who stood by me, and saw my Concern, told me, She wondered how I could be concerned for such a Pack of. I found, by the shaking of her Head, she was going to give me their Characters; but by her saying no more, I perceived she had lost the Command of her Tongue. This Calamity fell very heavy upon that Part of Women who are distinguished by the Name of Prudes, a courtly Word for female Hypocrites, who have a short Way to being virtuous, by showing that others are vitious. The second Sentence was then pronounced against the loose Part of the Sex, That all should immediately be pregnant, who in any Part of their Lives had ran the Hazard of it. This produced a very goodly Appearance, and revealed so many Misconducts, that made those who were lately struck dumb, repine more than ever at their Want r) of Utterance; though at the same Time (as Afflictions seldom come single) many of the Mutes were also seized with this new Calamity. The Ladies were now in such a Condition, that they would have wanted Room, had not the Plain been large enough to let them divide their Ground, and extend their Lines on all Sides. It was a sensible Affliction to me, to see such a Multitude of Fair Ones, either dumb or big-bellied s): But I was something more at Ease, when I found that they agreed t) upon several Regulations to cover

Engl. Miscell. D such

q) Svarslös, mållös. To strik dumb, göra en så håpen och bestört at man ej får fram et ord.

r) Want, Brist, to want, vara utan, hafva brist.

s) Hafvande, Gall. Enceinte.

t) To agree, komma öfverens.

such Misfortunes. Among others, that it should be an established Maxim in all Nations, That a Woman's first Child might come into the World within six Months after her Acquaintance u) with her Husband; and that Grief v) might retard the Birth of her last till fourteen Months after his Decease.

This Vision lasted till my usual Hour of Waking, which I did with some Surprise, to find my self alone, after having been engaged almost a whole Night in so prodigious a Multitude. I could not but reflect with Wonder, at the Partiality and Extravagance of my Vision; which, according to my Thoughts, has not done Justice to the Sex. If Virtue in Men is more venerable, it is in Women more lovely; which Milton has very finely expressed in his Paradise Lost, where Adam, speaking of Eve, after having asserted his own Pre-eminence, as being First in Creation and internal Faculties, breaks out into the following Rapture:

- - - Yet when I approach
Her Loveliness x), so absolute she seems,
And in her self compleat, so well to know
Her own, that what she wills, or do, or say,
Seems wisest, virtuousest y), discreetest, best.

All

u) Bekantskap.

v) Bedröfvelse; Sorg.

x) Behaglighet. To love, älska.

y) Adject. som slutas med ous formera aldrig sina Superlat. på detta sätt, som endast förekommer hos de äldre Poëter; utan brukas nu: most virtuous, most gracious &c.

*All higher Knowledge in her Presence falls
 Degraded, Wisdom, in Discourse with her,
 Loses, discountenanced, and like Folly shows, z)
 Authority and Reason on her wait. a)
 As one intended first, not after made
 Occasionally: And to consummate all
 Greatness of Mind and Nobleness, their Seat
 Build in her loveliest, and create on Awe
 About her, as a Guard Angelick placed.*

XIII.

The TATLER N:o 82.

*Ubi idem & maximus & honestissimus Amor
 est, aliquando præstat Morte jungi, quam vi-
 ta distrahi.*

VAL. MAX.

*After the Mind has been employ'd on Contem-
 plations suitable to its Greatness, it is unnatural
 to run into sudden Mirth b) or Levity; but we must
 let the Soul subside as it rose, by proper Degrees.
 My late Considerations of the ancient Heroes im-
 pressed a certain Gravity upon my Mind, which
 is much above the little Gratification received from
 Starts c) of Humour and Fancy, d) and threw e)
 me into a pleasing Sadness. f) In this State of Thought*
 D 2 I

z) Efter nyare ortograph. to Shew, visa, låta se.

a) To wait, passa up.

b) Glådje, löje, skämt.

c) Sprittning, hastigt anfall af en sinnesrö-
 relse.

d) Inbilning, imagination.

e) To Throw, kasta, håfva, drifva.

f) Bedröfvelse, sorg.

I have been looking at the Fire, and in a pensive Manner reflecting upon the great Misfortunes and Calamities incident to Humane Life; among which, there are none that touch so sensibly as those which befall Persons who eminently love, and meet with fatal Interruptions of their Happiness when they least expect it. The Piety of Children to Parents, and the Affection of Parents to their Children, are the Effects of Instinct; but the Affection between Lovers and Friends is founded on Reason and Choice, which has always made me think, the Sorrows of the latter much more to be pitied than those of the former. The Contemplation of Distresses g) of this Sort softens h) the Mind of Man, and makes the Heart better. It extinguishes the Seeds of Envy and Illwill towards Mankind, corrects the Pride of Prosperity, and beats down i) all that Fierceness k) and Insolence which are apt to get into the Minds of the Daring and Fortunate.

For this Reason the wise Athenians, in their Theatrical Performances, laid before the Eyes of the People the greatest Afflictions which could befall Humane Life, and insensibly polish'd their Tempers by such Representations. Among the Modern, indeed there has arose a Chimerical Method of disposing the Fortune of the Persons represented, according to what they call Poetical Justice; and
let.

g) Olycks-händelser, missöden.

h) To Soften, mildra, lindra.

i) To beat down, nedslå.

k) Grymhet, högmodighet.

letting none be unhappy but those who deserve it. In such Cases, an intelligent Spectator, if he is concern'd, knows he ought l) not to be so; and can learn nothing from such a Tenderneſs, but that he is a weak Creature, whose Paſſions cannot follow the Dictates of his Underſtanding. It is very natural, when one is got into ſuch a Way of Thinking, to recollect thoſe Examples of Sorrow which have made the ſtrongeſt Impreſſion upon our Imaginations. An inſtance or Two of ſuch you'll give me Leave to communicate.

A young Gentleman and Lady of ancient and honourable Houſes in Cornwall, had from their Childhood entertained for each other a generous and noble Paſſion, which had been long oppoſed by their Friends, by Reaſon of the Inequality of their Fortunes; but their Conſtancy to each other, and Obedience to thoſe on whom they depended, wrought m) ſo much upon their Relations, that theſe celebrated Lovers were at length joined in Marriage. Soon after their Nuptials, the Bridegroom was obliged to go into a Foreign Country, to take Care of a conſiderable Fortune which was left him by a Relation, and came very opportunely to improve their moderate Circumſtances. They received the Congratulations of all the Country on this Occaſion; and I remember it was a common Sentence in every one's Mouth, You ſee how faithful Love is rewarded.

He took this agreeable Voyage, and ſent Ho-

D 3

me

l) Ought, Imperf. af To Owe, ſkulle, borde,
m) Wrought, Imperf. af To Work, gjord,
ſkapad, vârkad.

me every Post fresh Accounts of his Success in his Affairs Abroad; but at last (though he designed to return with the next Ship) he lamented in his Letters, that Business would detain him some Time longer from Home, because he would give himself the Pleasure of an unexpected Arrival.

The young Lady, after the Heat of the Day, walked every Evening on the Sea-Shore, n) near which she lived, with a familiar Friend, her Husband's Kinswoman, o) and diverted her self with what Objects they met there, or upon Discourses of their future Methods of Life in the happy Change of their Circumstances. They stood one Evening on the Shore together in a perfect Tranquillity, observing the Setting of the Sun, p) the calm Face of the Deep, and the silent Heaving of the Waves which gently rolled towards em, and broke at their Feet; when at a Distance her Kinswoman saw something float on the Waters, which she fancied was a Chest; and with a Smile told her, she saw it first, and if it came ashore full of Jewels, she had a Right to it. They both fixed their Eyes upon it, and entertained themselves with the Subject of the Wreck, q) the Cousin still asserting her Right; but promising, if it was a Prize, to give her a very rich Coral for the Child of which she was then big, provided she might be Godmother. Their Mirth soon abated, when they observ'd upon the

nea-

n) Sjöstrand.

o) Slågtinge på Frunt. sidan.

p) Setting of the Sun; Solgång.

q) Skeppsbrätt.

nearer Approach, that it was a humane Body. The young Lady, who had a Heart naturally filled with Pity and Compassion, made many melancholy Reflections on the Occasion. Who knows (said she) but this Man may be the only Hope and Heir of a wealthy House; the Darling ^{r)} of indulgent Parents, who are now in impertinent Mirth, and pleasing themselves with the Thoughts of offering him a Bride they have got ready for him? Or, may he not be the Master of a Family that wholly depended upon his Life? There may, for ought we know, be half a Dozen fatherless Children, and a tender Wife, now exposed to Poverty by his Death. What Pleasure might he have promised himself in the different Welcome he was to have from her and them? But let us go away, 'tis a dreadful Sight! The best Office we can do, is to take Care that the poor Man, whoever he is, may be decently buried. ^{s)} She turned away when a Wave threw the Carcass ^{t)} on the Shore. The Kinswoman immediately shriek'd out, Oh, my Cousin! and fell upon the Ground. The unhappy Wife went to help her Friend, when she saw her own Husband at her Feet, and dropt in a Swoon ^{u)} upon the Body. An old Woman, who had been the Gentleman's Nurse, came out about this Time to call the Ladies in to Supper, and found her Child (as she always called him) dead on
 D 4 the

^{r)} Kärt Barn, Gunstling. Gall. Mignon.

^{s)} Begravven.

^{t)} Död kropp, benrangel. Lat. Cadaver.

^{u)} To drop in a Swoon, falla i swimming; swimma ned.

the Shore, her Mistress and Kinswoman both lying dead by him. Her loud Lamentations, and calling her young Master to Life, soon awaked the Friend from her Trance; but the Wife was gone for ever.

When the Family and Neighbourhood got together round the Bodies, no one asked any Question, but the Objects before 'em told the Story.

Incidents of this Nature are the more moving, when they are drawn by Persons concerned in the Catastrophe, notwithstanding they are often oppressed beyond the Power of giving them in a distinct Light, except we gather their Sorrow from their Inability to speak it.

I have Two original Letters written both on the same Day, which are to me exquisite in their different Kinds. The Occasion was this: A Gentleman who had courted a most agreeable young Woman, and won her Heart, obtained also the Consent of her Father, to whom she was an only Child. The old Man had a Fancy that they should be married in the same Church where he himself was in a Village in Westmorland, and made 'em set out while he was laid up with the Gout at London. The Bridegroom took only his Man, the Bride her Maid: They had the most agreeable Journey v) imaginable to the Place of Marriage; from whence the Bridegroom writ the following Letter to his Wife's Father.

SIR.

After a very pleasant Journey hither, we are preparing for the happy Hour in which I am
to

v) Refa.

to be your Son. I assure you the Bride carries it, in the Eye of the Vicar who married you, much beyond her Mother; though he says, your open Sleeves, x) Pantaloons, y) and Shoulder Knot, z) made a much better Show than the finical a) Dress I am in. However, I am contented to be the Second Fine Man this Village ever saw, and shall make it very merry before Night, because I shall write my self from thence,

Your most Dutiful Son,

N. N.

The Bride gives her Duty, and is as handsome as a Angel. . . . I am the happiest Man breathing. b)

The Villagers were assembled about the Church, and the happy Couple took a Walk in a private Garden. The Bridegroom's Man knew his Master would leave the Place on a sudden after the Wedding, c) and seeing him draw his Pistols the Night before, he took his Opportunity to go into his Chamber, and charge them. Upon their Return from the Garden, they went into that Room; and after a little fond Raillery on the Subject of their Courtship, the Lover took up a Pistol, which he knew he had unloaded the Night before, and presenting it to her, said with the most graceful Air,

D 5

whilst

x) Armar på kläder.

y) Stora böxor, hufor.

z) Axel-Insören, bandrosor.

a) Mycket putsad, grann.

b) Af to Breath, andas.

c) Bröllop, Vigfel, Giftermål.

whilst she looked pleased at his agreeable Flattery, Now, Madam, repent of all those Cruelties you have been guilty of to me; consider before you die, how often you have made a poor Wretch freeze under your Casement; d) you shall die, you Tyrant, you shall die, with all those Instruments of Death and Destruction about you, with that enchanting Smile, those killing Ringlets e) of your Hair - - - Give Fire, said she, laughing. He did so, and shot her dead. Who can speak his Condition? But he bore it so patiently as to call up his Man. The poor Wretch enter'd, and his Master lock'd the Door upon him. Will, said he, Did you charge these Pistols? He answered, Yes. Upon which he shot him dead with that remaining. After this, amidst a Thousand broken Sobs, f) piercing Groans, and distracted Motions, he writ the following Letter to the Father of his dead Mistress.

SIR.

I who Two Hours ago told you truly I was the happiest Man alive, am now the most miserable. Your Daughter lies dead at my Feet, kill'd by my Hand, through a Mistake of my Man's charging my Pistols unknown to me. Him I have murdered for it. Such is my Wedding Day - - - I will immediately follow my Wife to her Grave: But before I throw my self upon my Sword, I command my Distraction so far as to explain my Story to you. I fear my Heart will
not

d) Fönster.

e) Buckla, hårlåck.

f) Suck.

not keep together till I have stabb'd g) it. Poor good old Man! - - Remember he that killed your Daughter, died for it. In the Article of Death I give you my Thanks, and pray for you, though I dare not for my self. If it be possible, do not curse me.

XIV.

The TATLER. N:o 96.

Is mihi demum vivere & frui Anima videtur, qui aliquo Negotio intentus, præclari Facinoris aut Artis Bonæ Fainam quærit.

SALUSTIUS.

It has cost me very much Care and Thought to marshal and fix the People under their proper Denominations, and to range them according to their respective Characters. These my Endeavours have been received with unexpected Success in one Kind, but neglected in another: For though I have many Readers I have but few Converts. This must certainly proceed from a false Opinion, That what I write is designed rather to amuse and entertain, than convince and instruct. I enter'd upon my Essays with a Declaration, that I should consider Mankind in quite another Manner than they had hitherto been represented to the ordinary World; and asserted, that none but an useful Life should be with me any Life at all. But lest this Doctrine should have made this small Progress towards the Conviction of Mankind, because it may appear to the Unlearned light and whimsical, b) I must take
Leave

g) To Stab, genomstinga.
 b) Grilrig, fantastisk.

Leave to unfold the Wisdom and Antiquity of my first Proposition in these my Essays, to wit, That every Worthless i) Man is a Dead Man. This Notion is as old as Pythagoras, in whose School it was a Point of Discipline, That if among the *Ακρο-σικτοι*, or Probationers, there were any who grew weary of studying to be useful and returned to an idle Life, the rest were to regard them as dead; and upon their Departing, to perform their Obsequies, and raise them Tombs, with Inscriptions to warn others of the like Mortality, and quicken them to Resolutions of refining their Souls above that wretched k) State. It is upon a like Supposition, that young Ladies at this very Time in Roman Catholick Countries are received into some Nunneries with their Coffins, and with the Pomp of a formal Funeral, to signify, That henceforth l) they are to be of no further Use, and consequently dead. Nor was Pythagoras himself the first Author of this Symbol, with whom, and with the Hebrews, it was generally receiv'd. Much more might be offered in Illustration of this Doctrine from Sacred Authority, which I recommend to my Reader's own Reflection; who will easily recollect, from Places which I do not think fit to quote here, the forcible Manner of applying the Words, Dead and Living, to Men as they are Good or Bad.

I have therefore composed the following Scheme of Existence for the Benefit both of the Living and the

i) Obetydelig, Onyttig.

k) Eländig, Ufel.

l) Hådanester.

the Dead, tho' chiefly for the latter, whom I must desire to read it with all possible Attention. In the Number of the Dead, I comprehend all Persons, of what Title or Dignity soever, who bestow most of their Time in Eating and Drinking to support that imaginary Existence of theirs, which they call Life; or in dressing and adorning those Shadows ^{m)} and Apparitions which are look'd upon by the Vulgar as real Men and Women. In short, whoever resides in the World without having any Business in it, and passes away an Age without ever thinking on the Errand for which he was sent hither, is to me a Dead Man to all Intents and purposes; and I desire that he may be so reputed. The Living are only those that are some Way or other laudably employed in the Improvement of their own Minds, or for the Advantage of others; and even among these, I shall only reckon ⁿ⁾ into their Lives that Part of their Time which has been spent in the Manner above-mentioned. By these Means, I am afraid, we shall find the longest Lives not to consist of many Months, and the greatest Part of the Earth to be quite unpeopled. According to this System we may observe, that some Men are born at Twenty Years of Age, some at Thirty, some at Threescore, and some not an Hour before they die: Nay, we may observe Multitudes that die without ever being born, as well as many dead Persons that fill up the Bulk of Mankind, and make a better Figure in the Eyes of the Ignorant, than those who are alive, and in their proper and full

Engl. Miscell. E State

^{m)} Skugge.

ⁿ⁾ To reckon, räkna.

State of Health. However, since there may be many good Subjects that pay their Taxes, and live peaceably in their Habitations, who are not yet born, or have departed this Life several Years since, my Design is, to encourage both to join themselves as soon as possible to the Number of the Living: For as I invite the former to break o) forth into Being, and become good for something, so I allow the latter a State of Resuscitation; which I chiefly mention for the Sake of a Person, who has lately published an Advertisement, with several scurrilous Terms in it that do by no Means become a dead Man to give: It is my departed Friend John Partridge, who concludes the Advertisement of his next Year's Almanack with the following Note:

Whereas it has been industriously given out by Bickerstaff Esq; and others, to prevent the Sale of this Year's Almanack, That John Partridge is dead: This may inform all his loving Countrymen p), That he is still Living in Health, and they are Knaves that reported it otherwise.

J. P.

XV.

THE SPECTATOR.

Vol. II. N:o 105.

- - - Id arbitror

Adprime in vita esse utile, ne quid nimis.

TER. ANDR.

My Friend WILL. HONEYCOMB, values himself very much upon what he calls the Knowledge of Man-

o) Bräcka, lönderbryta.

p) Landsman; af Country, Landsbygd, Landskap.

Mankind, which has cost him many Disasters in his Youth; for WILL. reckons every Misfortune that he has met with among the Women, and every Rencounter among the Men, as Parts of his Education; and fancies he should never have been the Man he is, had not he broke q) Windows r), knocked down s) Constables t), disturbed honest People with his Midnight Serenades, and beat up a lewd u) Woman's Quarters, when he was a young Fellow. The engaging in Adventures of this nature, WILL. calls the studying of Mankind; and terms this Knowledge of the Town, the Knowledge of the World. WILL. ingenuously confesses, that for half his Life his Head ached every Morning with reading of Men over-night v); and at present comforts himself under certain Pains which he endures from time to time, that without them he could not have been acquainted with the Gallantries of the Age. This WILL. looks upon as the Learning of a Gentleman, and regards all other kinds of Science as the Accomplishments of one whom he calls a Scholar, a Bookish Man, or a Philosopher.

For these Reasons WILL. shines in mixed Company, where he has the Discretion not to go out of his Depth, and has often a certain way of making his real Ignorance appear a seeming x) one.

E 2

Our

-
- q) To Broke, Sönderflå. r) Fönster.
 s) To knock down, slå neder.
 t) Byfogde, en sort Executions-Betjent.
 u) Liderlig, lättfärdig.
 v) Långt lidet på natten, öfver midnatten.
 x) Låssad, med flit antagen, oppositum mot real
 verkelig.

Our Club however has frequently caught him tripping y), at which times they never spare him. For as WILL. often insults us with the Knowledge of the Town, we sometimes take our Revenge upon him by our Knowledge of Books.

He was last Week producing two or three Letters which he writ in his Youth to a Coquet Lady. The Raillery of them was natural, and well enough for a meer Man of the Town; but, very unluckily, several of the Words were wrong spelt. Will. laugh'd this off at first as well as he could, but finding himself pushed on all sides, and especially by the Templer z), he told us, with a little Passion, that he never liked Pedantry in Spelling a), and that he spelt like a Gentleman, and not like a Scholar: Upon this WILL. had Recourse to his old Topick of shewing the narrow Spiritedness, the Pride and Ignorance of Pedants; which he carried so far, that upon my retiring to my Lodgings, I could not forbear throwing together such Reflections as occurred to me upon that Subject.

A Man who has been brought up among Books, and is able to talk of nothing else, is a very indifferent Companion, and what we call a Pedant. But, methinks, we should enlarge the Title, and give it every one that does not know how to think out of his Profession, and particular way of Life.

What is a greater Pedant than a meer Man of the Town? Barr b) him the Play-houses, a Ca-
za.

y) Proprie, snafva, flinta; translate, taga miste, fara vill. z) Templer b. l. juris Studiosus.

a) To spell, gallice, Epeller, stafva.

b) To bar, instänga, innesluta, inkränka.

talogue of the reigning Beauties, and an Account of a few fashionable Distempers that have befallen him, and you strike him Dumb. How many a pretty Gentleman's Knowledge lies all within the Verge c) of the Court? He will tell you the Names of the Principal Favourites, repeat the shrewd d) Sayings of a Man of Quality, whisper an Intreague that is not yet blown e) upon by common Fame; or, if the Sphere of his Observations is a little larger than ordinary, will perhaps enter into all the Incidents, Turns and Revolutions in a Game of Ombre. When he has gone thus far he has shewn you the whole Circle of his Accomplishments, his Parts are drained f), and he is disabled from any further Conversation. What are these but rank g) Pedants? and yet these are the Men who value themselves most on their Exemption from the Pedantry of Colleges.

I might here mention the Military Pedant, who always talks in a Camp, and is storming Towns, making Lodgments, and fighting Battels from one end of the Year to the other. Every thing he speaks smells h) of Gunpowder i); if you take away his Artillery from him, he has not a Word to say for himself. I might likewise mention the Law Pedant,

E 3

that

c) Verge, Lagsaga; Within the verge of the court, inom Borggården.

d) Shrewd, illslug.

e) To blow, blåsa; blown Partic. h. l. utspridd.

f) To drain, uttorka, uttömma.

g) Rank, från, grof; Rank Pedant, Lutter pedant.

h) To smell, lukta, i) Gunpowder, krut,

that is perpetually putting Cases, repeating the Transactions of Westminster-Hall, wrangling k) with you upon the most indifferent Circumstances of Life, and not to be convinced of the Distance of a Place, or of the most trivial Point in Conversation, but by dint l) of Argument. The State-Pedant is wrapt m) up in News, and lost in Politicks. If you mention either of the Kings of Spain or Poland, he talks very notably; but if you go out of the Gazette, you drop n) him. In short, a meer Courtier, a meer Soldier, a meer Scholar, a meer any thing, is an insipid Pedantick Character, and equally ridiculous.

Of all the Species of Pedants, which I have mentioned, the Book-Pedant is much the most supportable; he has at least an exercised Understanding, and a Head which is full though confused, so that a Man who converses with him may often receive from him hints of things that are worth knowing, and what he may possibly turn to his own Advantage, tho' they are of little use to the Owner †). The worst kind of Pedants among Learned Men, are such as are naturally endued with a very small Share o) of common Sense, and have read a great number of Books without Taste or Distinction.

The Truth of it is, Learning, like Travelling, and all other Methods of Improvement, as it
finishes

k) To Wrangle, tråta, disputera, kåbla.

l) Dint h. l. styrka, kraft.

m) To Wrap, inlinda, insvepa; wrapt h. l. hell och hållen syflosatt, inskränkt.

n) To drop one, draga en från sitt ämne, taga concepterne af någon.

o) Förråd.

†) Owner, Ägare.

finishes good Sense, so it makes a silly Man ten-thousand times more insufferable, by supplying variety of Matter to his Impertinence, and giving him an Opportunity of abounding in Absurdities.

Shallow p) Pedants cry up one another much more than Men of solid and useful Learning. To read the Titles they give an Editor, or Collator of a Manuscript, you would take him for the Glory of the Common-Wealth of Letters, and the Wonder of his Age, when perhaps upon Examination, you find that he has only Rectify'd a Greek Particle, or laid out a whole Sentence in proper Commas.

They are obliged indeed to be thus lavish q) of their Praises, that they may keep one another in Countenance r); and it is no wonder if a great deal of Knowledge, which is not capable of making a Man Wise, has a natural Tendency to make him Vain and Arrogant.

XVI.

THE SPECTATOR.

Vol. II. N:o 110.

Horror ubique animos, simul ipsa silentia terrent.
VIRG.

At a little Distance from Sir ROGER'S House, among the Ruins of an old Abby, there is a long Walk of aged Elms; which are shot up so very high, that when one passes under them, the Rooks and Crows s) that rest t) upon the Tops of them seem to
E 4 he

p) Shallow b. l. dumhufvud. q) Lavish, flösa.

r) Countenance, upsyn h. l. godt humeur.

s) Rook & Crow, bágge et flags Kråka.

t) To Rest, hvila, stanna.

be Cawing in another Region. I am very much delighted with this Sort of Noise u), which I consider as a kind of natural Prayer to that Being who supplies the Wants v) of his whole Creation, and who, in the beautiful Language of the Psalms, feedeth the young Ravens x) that call upon him. I like this Retirement the better, because of an ill Report it lies under, of being haunted y); for which Reason (as I have been told in the Family) no living Creature ever walks in it besides the Chaplain. My good Friend the Butler z) desired me with a very grave Face not to venture a) my self in it after Sun-set b), for that one of the Footmen c) had been almost frightened out of his Wits by a Spirit that appeared to him in the Shape of a black Horse without an Head; to which he added, that about a Month ago one of the Maids coming home late that way with a Pail d) of Milk upon her Head, heard such a Rustling among the Bushes that she let it fall.

I was taking a Walk in this Place last Night between the Hours of Nine and Ten, and could not but fancy it one of the most proper Scenes in the World for a Ghost to appear in. The Ruins of the Abby are scattered e) up and down on every side,
and

u) Buller, färl.

v) Want, brist.

x) Kärp.

y) To haunt, spöka.

z) Kypare, Munskänk.

a) Förföka; Gall. Risquer.

b) Sun-set, solens nedergång.

c) Dräng, Laqvay.

d) Pail, stäfva.

e) To scatter, sprida, skingra.

and half covered with Ivy and Elder - Busbes, the Harbours of several solitary Birds which seldom make their Appearance till the Dusk f) of the Evening. The Place was formerly a Church - yard and has still several Marks in it of Graves and Burying - Places. There is such an Eccho among the old Ruins and Vaults g), that if you stamp but a little louder than ordinary you hear the Sound repeated. At the same time the Walk of Elms, with the Croaking of the Ravens which from time to time are heard from the Tops of them, looks exceeding solemn and venerable. These Objects naturally raise Seriousness and Attention; and when Night heightens the Awfulness of the Place, and pours out her supernumerary Horrors upon every thing in it, I do not at all wonder, that weak Minds fill it with Spectres and Apparitions.

Mr. LOCKE, in his Chapter of the Association of Ideas, has very curious Remarks to shew how by the Prejudice of Education one Idea often introduces into the Mind a whole Set h) that bear no Resemblance to one another in the Nature of things. Among several Examples of this Kind, he produces the following Instance. The Ideas of Goblins and Sprights have really no more to do with Darkness than Light: Yet let but a foolish Maid inculcate these often on the Mind of a Child, and raise them there together, possibly he shall never be able to separate them again so long as he lives; but Darkness shall ever afterward bring with it those fright-
E s
ful

f) Skymning.

g) Hvalf.

h) Rad, knippe.

ful Ideas, and they shall be so joined, that he can no more bear the one than the other.

As I was walking in this Solitude, where the Dusk of the Evening conspired with so many other Occasions of Terrour, I observed a Cow grazing not far from me, which an Imagination that is apt to startle might easily have construed into a black Horse without an Head; and I dare say the poor Footman lost his Wits upon some such trivial Occasion.

My Friend Sir Roger was often told me with a great deal of Mirth, that at his first coming to his Estate he found three Parts of his House altogether useless; that the best Room in it had the Reputation of being haunted, and by that Means was locked up; that Noises had been heard in his long Gallery, so that he could not get a Servant to enter it after eight a Clock at Night; that the Door of one of his Chambers was nailed up, because there went a Story in the Family that a Butler had formerly hanged himself in it; and that his Mother, who lived to a great Age, had shut up half the Rooms in the House, in which either her Husband, a Son, or Daughter had died. The Knight seeing his Habitation reduced to so small a Compass, and himself in a Manner shut out of his own House, upon the Death of his Mother ordered all the Apartments to be flung open, and exorcised by his Chaplain, who lay in every Room one after another, and by that Means dissipated the Fears which had so long reigned in the Family.

I should not have been thus particular upon these ridiculous Horrors, did not I find them so very much prevail in all parts of the Country. At the same

same Time I think a Person who is thus terrified with the Imagination of Ghosts and Spectres much more reasonable, than one who contrary to the Reports of all Historians sacred and prophane, ancient and modern, and to the Traditions of all Nations, thinks the Appearance of Spirits fabulous and groundless: Could not I give my self up to this general Testimony of Mankind, I should to the Relations of Particular Persons who are now living, and whom I cannot distrust in other Matters of Fact. I might here add, that not only the Historians, to whom we may join the Poets, but likewise the Philosophers of Antiquity, have favoured this Opinion. Lucretius himself, though by the Course of his Philosophy he was obliged to maintain that the Soul did not exist separate from the Body, makes no Doubt of the Reality of Apparitions, and that Men have often appeared after their Death. This I think very remarkable; he was so pressed with the Matter of Fact, which he could not have the Confidence to deny, that he was forced to account for it by one of the most absurd unphilosophical Notions that was ever started. He tells us, That the Surfaces of all Bodies are perpetually flying off from their respective Bodies, one after another; and that these Surfaces or thin Cases that included each other whilst they were joined in the Body, like the Coats of an Onion, are sometimes seen entire when they are separated from it; by which Means we often behold the Shapes and Shadows of Persons who are either dead or absent.

I shall dismiss i) this Paper with a Story out of

i) To dismiss, fluta, affärda.

of Josephus, not so much for the Sake of the Story
 it self, as for the moral Reflections with which the
 Author concludes it, and which I shall here set
 down in his own Words. „Glaphyra the Daughter
 „of King Archilaus, after the Death of her two
 „first Husbands (being married to a third, who was
 „Brother to her first Husband, and so passionately
 „in Love with her that he turned off his former
 „Wife to make Room for this Marriage) had a very
 „odd kind of Dream. She fancied that she saw
 „her first Husband coming towards her, and that
 „she embraced him with great Tendernefs; when
 „in the Midst of the Pleasure which she expressed
 „at the Sight of him, he reproached her after the
 „following Manner: Glaphyra, says he, thou hast
 „made good the old Saying, That Women are not
 „to be trusted. Was not I the Husband of thy
 „Virginity? have I not Children by thee? How
 „couldst thou forget our Loves so far as to enter
 „into a second Marriage, and after that into a third,
 „nay, to take for thy Husband a Man, who has so
 „shamelessly crept into the Bed of his Brother? How-
 „ever, for the Sake of our passed Loves, I shall
 „free thee from thy present Reproach, and make thee
 „mine for ever. Glaphyra told this Dream to se-
 „veral Women of her Acquaintance, and died soon
 „after. I thought this Story might not be imper-
 „tinent in this Place, wherein I speak of those Kings:
 „Besides that, the Example deserves to be taken No-
 „tice of, as it contains a most certain Proof of the
 „Immortality of the Soul, and of Divine Provi-
 „dence. If any Man thinks these Facts incredible,
 „let him enjoy his Opinion to himself; but let him
 „not endeavour to disturb the Belief of others, who
 by

by Instances of this Nature are excited to the Study of Virtue. L.

XVII.

ELOISA TO ABELARD.

ALEX. POPE.

In these deep solitudes and awful k) cells l),
 Where heav'nly-pensive contemplation dwells m),
 And ever-musing n) melancholy reigns;
 What means this tumult in a Vestal's veins?
 Why rove o) my thoughts beyond this last retreat? 5
 Why feels my heart its long-forgotten heat?
 Yet, yet I love! — From Abelard it came,
 And Eloisa yet must kiss the name.

Dear fatal name! rest ever unreveal'd,
 Nor pass these lips in holy silence seal'd: 10
 Hide it, my heart, within that close disguise,
 Where mix'd with God's, his lov'd idea lies:
 O write it not my hand — the name appears
 Already written — wash it out, my tears!
 In vain lost Eloisa weeps and prays, 15
 Her heart still dictates, and her hand obeys.

Relentless p) walls! whose darksome q) round contains
 Repentant sighs, and voluntary pains:
 Ye rugged rocks! which holy knees have worn;
 Ye grotts and caverns shagg'd r) with horrid thorn! 20

Engl. Miscell.

F

Shri.

k) Hiskelig, fruktansvärd. l) Celle; en Mun-
 kekammare i et Kloster. m) Vistas, uppehål-
 la sig. n) Ever-musing; Partic. af to muse tän-
 ka, öfverväga. o) Rase. p) Orolig, utan
 hvila. q) Mörk. r) Skräflig, öfverväxt med
 något; ppe. lång skäggad, långhårig.

Shrines †)! where their vigils pale - ey'd virgins keep,
 And pitying saints, whose statues learn to weep!
 Tho' cold like you, unmov'd and silent grown,
 I have not yet forgot myself to stone.

All is not Heav'n's while Abelard has part, 25
 Still rebel Nature holds out half my heart;
 Nor pray'rs nor fasts its stubborn pulse restrain,
 Nor tears for ages taught to flow in vain.

Soon as thy letters trimbling I uncloze,
 That well-known name awakens all my woes. 30
 Oh name for ever sad! for ever dear!

Still breath'd in sighs, still usher'd with a tear.
 I tremble too, where'er my own I find,
 Some dire misfortune follows close behind.
 Line after line my gushing s) eyes o'erflow, 35
 Led thro' a sad variety of woe:

Now warm in love, now with'ring in my bloom,
 Lost in a convent's solitary gloom!
 There stern t) Religion quench'd u) th' unwilling flame,
 There dy'd the best of passions, Love and Fame. 40

Yet write, oh write me all, that I may join
 Griefs to thy griefs, and echo sighs to thine.
 Nor foes nor fortune take this pow'r away;
 And is my Abelard less kind than they?
 Tears still are mine, and those I need not spare, 45
 Love but demands what else were shed in pray'r;
 No happier task v) these faded eyes pursue x);
 To read and weep is all they now can do.

Then share thy pain, allow that sad relief;
 Ah, more than share it, give me all thy grief. 50
 Heav'n

†) Et lags Skrin i Klostren där Helgonens Reliquier förvaras. s) Framrinna, upkomma, utbrista.
 p) Tvär, sträng. Gall. Austere. u) To quench, dämpa, mota, tåltånga. v) Görömål. x) Företaga, föresätta sig, fullfölja.

Heav'n first taught letters for some wretch's aid,
 Some banish'd lover, or some captive maid;
 They live, they speak, they breathe what love inspires,
 Warm from the soul, and faithful to its fires,
 The virgin's wish without her fears impart, 55
 Excuse the blush, and pour out all the heart,
 Speed the soft intercourse from soul to soul,
 And waft a sigh from Indus to the Pole.

Thou know'st how guiltless first I met thy flame,
 When Love approach'd me under Friendship's name;
 My fancy form'd thee of angelic kind, 61
 Some emanation of th' All-beauteous Mind.

Those smiling eyes, attempt'ing ev'ry ray,
 Shone sweetly lambent y) with celestial day.
 Guiltless I gaz'd; heav'n listen'd while you sung; 65
 And truths divine came mended z) from that tongue.
 From lips like those what precept fail'd to move?
 Too soon they taught me'twas no sin to love:
 Back thro' the paths a) of pleasing sense I ran,
 Nor wish'd an Angel whom I lov'd a Man. 70
 Dim b) and remote the joys of saints I see;
 Nor envy them that heav'n I lose for thee.

How oft, when press'd to marriage, have I said,
 Curse on all laws but those which love has made!
 Love, free as air, at sight of human ties, 75
 Spreads his light wings, and in a moment flies.
 Let wealth, let honour, wait the wedded dame,
 August her deed, and sacred be her fame;
 Before true passion all those views remove,
 Fame, wealth, and honour! what are you to Love? 80
 The jealous God, when we prophane his fires,
 Those restless passions in revenge inspires,

F 2

And

y) Sagta öfverfarande, pp. flekande. z) To
 Mend, förbättra; h. l. fick en ny behaglighet.
 a) Strig, väg. b) Mörk.

And bids them make mistaken mortals groan,
Who seek in love for aught but love alone.

Should at my feet the world's great master fall, 85
Himself, his throne, his world, I'd scorn 'em all:

Not Casars empress would I deign to prove;
No, make me mistress to the man I love.

If there be yet another name more free,
More fond than mistress, make me that to thee! 90

Ob! happy state! when souls each other draw,
When love is liberty, and nature law:

All then is full, possessing, and possess'd,
No craving void c) left aching d) in the breast: 94

Ev'n thought meets thought, ere from the lips it part,
And each warm wish springs mutual from the heart.

This sure is bliss e) (if bliss on earth there be)
And once the lot of Abelard and me.

Alas how chang'd! what sudden horrors rise!
A naked Lover bound and bleeding lies! 100

Where, where was Eloïse? her voice, her hand,
Her ponyard f) had oppos'd the dire command.

Barbarian, stay! that bloody stroke restrain;
The crime was common, common be the pain.

I can no more; by shame, by rage suppress'd, 105
Let tears and burning blushes speak the rest.

Caust thou forget that sad, that solemn day,
When victims at yon altar's foot we lay?

Caust thou forget what tears that moment fell,
When, warm in youth, I bade the world farewell?

As with cold lips I kiss'd the sacred veil, 111
The shrines all trembled, and the lamps grew pale:

Heav'n scarce believ'd the Conquest it survey'd,
And Saints with wonder heard the vows I made.

Yet

c) Craving void, et behof som icke är satisfieradt.

d) Aching, Partic. af to acbe eller ake, svida, värka, plåga. e) Sällhet. f) Dolk.

Yet then, to those dread altars as I drew, 115
 Not on the cross my eyes were fix'd, but you:
 Not grace, or zeal, love only was my call,
 And if I lose thy love, I lose my all.

Come! with thy looks, thy words, relieve my woe;
 Those still at least are left thee to bestow. 120

Still on that breast enamour'd let me lie,
 Still drink delicious poison from thy eye,
 Pant on thy lip, and to thy heart be press'd;
 Give all thou can'st — and let me dream the rest.
 Ah no! instruct me other joys to prize, 125

With other beauties charm my partial eyes,
 Full in my view set all the bright abode,
 And make my soul quit Abelard for God.

Ah think at least thy flock g) deserves thy care,
 Plants h) of thy hand, and children of thy pray'r. 130
 From the false world in early youth they fled,
 By thee to mountains, wilds, and deserts led.
 You rais'd these hallow'd walls; the desert smil'd,
 And paradise was open'd in the wild.

No weeping orphan saw his father's stores 135
 Our shrines irradiate, or emblaze i) the floors k);
 No silver saints, by dying misers giv'n,
 Here brib'd l) the rage of ill-requited Heav'n;
 But such plain roofs as Piety could raise,
 And only vocal with the Maker's praise. 140

In these lone walls (their days eternal bound)
 These moss-grown domes with spiry turrets crown'd,
 Where awful arches make a noon-day night,
 And the dim windows shed a solemn light;
 Thy eyes diffus'd a reconciling ray, 145
 And gleams of glory brighten'd all the day.

F 3

But

g) Hjord. h) Darra. i) Hastigt flamma, ljusna.
 k) Tak-panelning. l) Söka, eller försöna något
 med inutor.

But now no face divine contentment wears,
 'This all blank sadness, or continual tears.
 See how the force of others pray'rs I try,
 (O pious fraud of am'rous charity!) 150
 But why should I on others pray'rs depend?
 Come thou, my father, brother, husband, friend!
 Ah let thy handmaid, sister, daughter move,
 And all those tender names in one, thy love!
 The darksome pines that o'er yon rocks reclin'd, 155
 Wave high, and murmur to the hollow m) wind,
 The wand'ring streams that shine between the hills,
 The grots that echo to the tinkling n) rills,
 The dying gales o) that pant upon the trees,
 The lakes that quiver p) to the curling breeze; 160
 No more these scenes my meditation aid,
 Or lull to rest the visionary maid.
 But o'er the twilight q) groves r) and dusky caves,
 Long-sounding isles, and intermingled graves,
 Black Melancholy sits, and round her throws 165
 A death-like silence, and a dread repose;
 Her gloomy presence saddens all the scene,
 Shades ev'ry flow'r, and darkens ev'ry green,
 Deepens the murmur of the falling floods,
 And breathes a browner s) horror on the woods. 170
 Yet here for ever, ever must I stay;
 Sad proof how well a lover can obey!
 Death, only death, can break the lasting chain;
 And here, ev'n then, shall my cold dust t) remain;
 Here all its frailties, all its flames resign, 175
 And wait till 'tis no sin to mix with thine
 Ah wretch! believ'd the spouse of God in vain,
 Confess'd within the slave of love and man. Assist

m) Hollow, Adj. ihålig. Subst. ihåligt rop, skri.

n) Brusande. o) Våderpust, flåkt. p) Darra.

q) Twiligh, Subst. skymning. Adj. skum.

r) Lund. s) Dunkel. t) Stoft.

Assist me, heav'n! but whence arose that pray'r?
Sprung it from piety, or from despair? 180.

Ev'n here, where frozen chastity retires,
Love finds an altar for forbidden fires.
I ought to grieve, but cannot what I ought;
I mourn the lover, not lament the fault;
I view my crime, but kindle at the view, 185

Repent old pleasures, and solicit new;
Now turn'd to heav'n, I weep u) my past offence,
Now think of thee, and curse my innocence.
Of all affliction taught a lover yet,
'Tis sure the hardest science to forget! 190

How shall I lose the sin, yet keep the sense,
And love th' offender, yet detest th' offence?
How the dear object from the crime remove,
Or how distinguish penitence from love?
Unequal task! a passion to resign, 195

For hearts so touch'd, so pierc'd, so lost as mine!
Ere such a soul regains its peaceful state,
How often must it love, how often hate!
How often hope, despair, resent, regret,
Conceal, disdain, — do all things but forget? 200

But let heav'n seize it, all at once 'tis fir'd;
Not touch'd, but rapt; not waken'd, but inspir'd!
Oh come! oh teach me nature to subdue,
Renounce my love, my life, myself — and you.
Fill my fond heart with God alone, for he 205
Alone can rival, can succeed to thee.

How happy is the blameless Vestal's lot?
The world forgetting, by the world forgot:
Eternal sun-shine of the spotless v) mind!
Each pray'r accepted, and each wish resign'd; 210
Labour and rest, that equal periods keep;
„Obedient slumbers that can wake and weep;“

Desires compos'd, affections ever ev'n;
 Tears that delight, and sighs that waft to heav'n.
 Grace shines around her with serenest beams, 215
 And whisp'ring Angels prompt her golden dreams.
 For her th' unfading x) rose of Eden blooms,
 And wings of Seraphs shed divine perfumes,
 For her the spouse prepares the bridal ring,
 For her white virgins Hymenæals sing, 220
 To sounds of heav'nly harps she dies away,
 And melts in visions of eternal day.

Far other dreams my erring soul employ,
 Far other raptures, of unholy joy:
 When at the close of each sad, sorrowing day, 225
 Fancy restores what vengeance snatch'd away,
 Then conscience sleeps, and leaving nature free,
 All my loose soul unbounded springs to thee.
 O curst, dear horrors of all-conscious night!
 How glowing y) guilt exalts the keen z) delight! 230
 Provoking Demons all restraint remove,
 And stir a) within me ev'ry source of love.
 I hear thee, view thee, gaze o'er all thy charms,
 And round thy phantom glue b) my clasping c) arms.
 I wake: — no more I hear, no more I view, 235
 The phantom flies me, as unkind as you.
 I call aloud; it bears not what I say:
 I stretch my empty arms; it glides away.
 To dream once more I close my willing eyes;
 Ye soft illusions, dear deceits, arise! 240
 Alas, no more! methinks we wand'ring go
 Thro' dreary wastes, and weep each other's woe,
 Where round some mould'ring d) tow'r pale ivy creeps,
 And low-brow'd rocks hang nodding e) o'er the deeps.
 Sudden

x) Unfading af to fade, vísna. y) Glödga, brinna.
 z) Vals, h. l. háftig. a) Upvæcka, upreta. b) Fasta,
 limma. c) To clasp, omfatta. d) Multna. e) Lura.

Sudden you mount, you becken f) from the skies; 245
 Clouds interpose, waves roar, and winds arise.
 I shriek, start up, the same sad prospect find,
 And wake to all the griefs I left behind.

For thee the fates, severely kind, ordain
 A cool suspense from pleasure and from pain; 250
 Thy life a long dead calm of fix'd repose;
 No pulse that riots g), and no blood that glows.
 Still as the sea, ere winds were taught to blow,
 Or moving spirit had the waters flow;
 Soft as the slumbers of a saint forgiv'n, 255
 And mild as op'ning gleams of promis'd heav'n.

Come, Abelard! for what hast thou to dread?
 The torch h) of Venus burns not for the dead.
 Nature stands check'd; Religion disapproves;
 Ev'n thou art cold — yet Eloisa loves. 260
 Ah hopeless, lasting flames! like those that burn
 To light the dead, and warm th' unfruitful urn.

What scenes appear where'er I turn my view?
 The dear ideas, where I fly, pursue,
 Rise in the grove, before the altar rise, 265
 Stain i) all my soul, and wanton k) in my eyes.
 I waste l) the Matin lamp in sighs for thee,
 Thy image steals between my God and me,
 Thy voice I seem in ev'ry hymn to hear,
 With ev'ry bead I drop too soft a tear. 270
 When from the censer m) clouds of fragrance roll,
 And swelling organs lift the rising soul,
 One thought of thee puts all the pomp to flight,
 Priests, tapers n), temples, swim before my sight:
 In seas of flame my plunging soul is drown'd, 275
 While Altars blaze, and Angels tremble round. Whi-

f) Vinka med handen. g) To riot, svärma,
 rafa öfverdådigt. h) Fakla. i) Flåcka, skämma.
 k) Vara själfrådigt. l) Slösa. m) Rökelse-kar.
 n) Lampa.

While prostrate here in humble grief I lie,
 Kind, virtuous drops just gath'ring o) in my eye,
 While praying, trembling, in the dust I roll,
 And dawning grace is op'ning on my soul: 280
 Come, if thou dar'st, all charming as thou art!
 Oppose thyself to Heav'n; dispute my heart;
 Come, with one glance p) of those deluding eyes
 Blot out each bright idea of the skies;
 Take back that grace, those sorrows, and those tears;
 Take back my fruitless penitence and pray'rs; 286
 Snatch me, just mounting, from the blest abode;
 Assist the fiends, and tear me from my God!
 No, fly me, fly me, far as Pole from Pole;
 Rise Alps between us! and whole oceans roll! 290
 Ah, come not, write not, think not once of me,
 Nor share one pang of all I felt for thee.
 Thy oaths I quit, thy memory resign;
 Forget, renounce me, hate whate'er was mine.
 Fair eyes, and tempting looks (which yet I view!) 295
 Long lov'd, ador'd ideas, all adieu!
 O Grace serene! O Virtue heav'nly fair!
 Divine oblivion of low-thoughted care!
 Fresh blooming Hope, gay daughter of the sky!
 And Faith, our early immortality! 300
 Enter, each mild, each amicable guest;
 Receive and wrap me in eternal rest!
 See in her cell sad Eloisa spread,
 Propt on some tomb, a neighbour of the dead.
 In each low wind methinks a Spirit calls, 305
 And more than Echoes talk along the walls.
 Here, as I watch'd the dying lamps around,
 From yonder shrine I heard a hollow sound.
 „Come, sister, come!“ (it said, or seem'd to say)
 „Thy place is here, sad sister, come away! 310
 „Once

„Once like thyself, I trembled, wept, and pray'd,
 „Love's victim then, tho' now a sainted maid:
 „But all is calm in this eternal sleep;
 „Here grief forgets to groan, and love to weep,
 „Ev'n superstition loses ev'ry fear: 315
 „For God, not man, absolves our frailties here.“

I come, I come! prepare your roseate bow'rs,
 Celestial palms, and ever-blooming flow'rs.
 Thither, where sinners may have rest, I go,
 Where flames refin'd in breasts seraphic glow: 320

Thou, Abelard! the last sad office pay,
 And smooth q) my passage to the realms of day;
 See my lips tremble, and my eye-balls r) roll,
 Suck my last breath, and catch my flying soul!
 Ah no — in sacred vestments may'st thou stand, 325

The hallow'd taper trembling in thy hand,
 Present the Cross before my lifted eye,
 Teach me at once, and learn of me to die.
 Ah then, thy once-lov'd Eloïsa see!

It will be then no crime to gaze on me. 330
 See from my cheek s) the transient roses fly!
 See the last sparkle t) languish in my eye!
 'Till ev'ry motion, pulse, and breath be o'er;
 And ev'n my Abelard be lov'd no more.

O Death all-eloquent! you only prove 335
 What dust we doat on, u) when 'tis man we love.

Then too, when fate shall thy fair frame destroy,
 (That cause of all my guilt, and all my joy)
 In trance x) extatic may thy pangs be drown'd, 339
 Bright clouds descend, and Angels watch thee round,
 From op'ning skies may streaming glories shine,
 And Saints embrace thee with a love like mine.

May

q) Göra ljuf. r) Ögnasten. s) Kind. t) Gnista.
 u) To doat on ony thing, vara tokkár i något.
 x) Hänryckning. Gall. Extase.

May one kind grave unite each hapless name,
 And graft my love immortal on thy fame!
 Then, ages hence, when all my woes are o'er, 345
 When this rebellious heart shall beat no more;
 If ever chance two wand'ring lovers brings
 To Paraclete's white walls and silver springs,
 O'er the pale marble shall they join their heads,
 And drink the falling tears each other sheds; 350
 Then sadly say, with mutual pity mov'd,
 „O may we never love as these have lov'd!“
 From the full choir, when loud Hosannas rise,
 And swell the pomp of dreadful sacrifice,
 Amid that scene if some relenting y) eye 355
 Glance on the stone where our cold relicks lie,
 Devotion's self shall steal a thought from heav'n,
 One human tear shall drop, and be forgiv'n.
 And sure if fate some future hard z) shall join
 In sad similitude of griefs to mine,
 Condemn'd whole years in absence to deplore,
 And image charms he must behold no more;
 Such if there be, who loves so long, so well;
 Let him our sad, our tender story tell!
 The well-sung woes will sooth my pensive ghost; 365
 He best can paint 'em who shall feel 'em most.

y) Saktas; ataga. z) Skald.



Exemplaret kostet 3 Dal. K:mt.

FÖRTECKNING

På Böcker som äro Tryckte på Bokhandlaren MAGNI SWEDERI Förlag, och finnas til köps uti Dets Boklåda i Upsala.

-
- Bålter's* (Doct. Dom Pr.o Sven) Samling af Heliga Tal, håldne öfver åtskilliga Evang. Texter. 1 Bandet, med Kgl. Priv. Stockh. 1774. 8:o 37 ark. - - Dal. 10. 16
- Dito 2 Bandet. Därst. 1775. 8:o 35 ark 10.
- Bergii* (Kyrkoh. J. G.) Ens Evangelisk Predikares värk, eller Dispositioner öfver Sön- och Högtids D Evang. 5 Delen. Upsala 1775. 8:o 11 $\frac{1}{2}$ ark. - - 4.
- Dito 6. Delen. Derstädes 1775. 8:o. 3. 16
- Dito 7. och Sidsta Delen. Derst. 1776. 16 $\frac{1}{2}$ ark. - - - 6.
- Concordants* öfver den Svenska Psalmboken, som utvisar den genaste väg, till upsökande af de förnämsta ämnen som deruti förekomma. Derst. 1772. 8:o 15 $\frac{1}{4}$ ark. 6. -
- English Miscellanies*, from the Best & most Renowned Authors, &c. med Svenska noter. Derst. 1776. 12:o 3 ark. håftad - 3. -
- Högströms* (Doct. och Probst. P.) Christelige Bönedags - Predikningar. 2. Upl. Derst. 1773. 8:o 44 $\frac{1}{2}$ ark. - - - 12. -
- Dito tredje Bandet innehållande Tal och Betrakt. håldne vid särskildte Embets - För-

- Förrättningar, såsom vid Prästeval, Kyrko och Kyrkoprydnaders invigning, Skriftermål så väl Enskildte som Allmänne, och för Dödsfångar, m. m. Derst. 1775. 8:o 18 ark. - - - 7 -
- Ihre*, (Canc. R. och Ridd. Joh.) Tal vid 1762. års Magister-Promotion, *de futuro Reip. Litt. Statu*, och vid Rectoratets afläggande 1774. *de usu Lexicorum Reali* Ibid. 1775. 8:o 3. ark. - I. 10
- Linné* (Arch. och Ridd. C. von) Tal vid Rectoratets nedläggande, 1772. Stockh. 1772. 8:o 2 ark. - - - I. 4
- Målro*, eller en ny Samling af små Historier, Hittord och Infall. 1 Timan. Stockh. 1774 8:o 3 $\frac{3}{4}$ ark - - - I. 16
- Scheffers* (Direct. H. T.) Chemiske Föreläsningar, rörande Salter, Jordarter, Vatten, Fetmor, Metaller och Färgning. Samlade, i ordning stälte och med anmärkningar utgifne af *Torb. Bergman* Chem. Prof. Ridd. m. m. Ups. 1775. 8:o med kfst. 30 $\frac{1}{8}$ ark. 13. 16
- Tissots* (Med. Doct.) Afhandl. om Stånds-Personers och de Förnämnares Sjukdomar. öfvers. från *Fransysk.* af A*. Derst. 1775. 8:o 11 $\frac{7}{8}$ ark. håftad. - - - 6 -
- Tidningar* utgifne i Upsala 1773. 25 $\frac{1}{2}$ ark. 13. 16
- Dito för 1774. 26 ark. - - - 13. 16
- Dito för 1775. 25 ark. håftade. - 13. 16
-

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